



photo Fon Mah

You, fellow students, may think winter has set in for good. But here is one fine fellow who thinks autumn days are for sitting in the shade of a maple tree. Mind you, most of us would park our faithful bicycles and sit in the shade if we were assured of pleasant company and a bit of lunch.

Tues. classes cancelled

In reaction to the widely publicized controversy over the living conditions of the people on the Cold Lake Indian Reserve, the U of A Students' Council is sponsoring a teach-in on Indians' problems next Tuesday afternoon.

The teach-in organizers have contacted the Indian Association of Alberta, a number of Alberta Indian chiefs, and Indian Affairs Minister Jean Chretien's office in an attempt to get speakers but, as yet, none have been confirmed.

The teach-in is planned as a panel discussion beginning at noon. The Students' Union can declare two days of every year to be Students' Activities days and classes are cancelled for these days. Tuesday's date was chosen by last year's student council.

A teach-in on the Canadian economy had originally been scheduled for Tuesday but this was changed this week by the Students' Union Forums Committee because, according to Doug Black, Students' Union Coordinator, "we couldn't get a minister from Ottawa to talk about the economy and because this thing came up and we consider it far more important."

Students' Union Academic Vice-President, Dave Biltek, says that the problem of the Cold Lake Indians is primarily with the educational system. Indians from this and other reserves are being bussed to white schools because the federal government believes the reserve schools to be inferior. However, Biltek maintains "the Indians want control over their own education

like everyone else has. Right now they have no say at all."

Recently Robert Moses, an assistant to Jean Chretien, visited the Cold Lake reserve and was reportedly appalled at the people's living conditions. He said he had never seen living conditions so poor, "not even in northern Quebec."

Moses' tour resulted from an Indian boycott of white schools.

Biltek says that the Indians have tried everything available to them to get better living conditions but that the government has shown little interest in remedying the situation. "They may now be forced to use more violent methods such as occupying the local Indian Affairs Offices."

Students' Council has budgeted about \$3,000 for the teach-in. the

Memorial council evicted

ST. JOHN'S (CUP)--Students at Memorial University in Newfoundland, aided and abetted by the newspaper *The Muse* and former student leaders, ousted their entire student council in a referendum.

The reactionary council, led by 34-year-old Dave Rooney, who is connected with the provincial Progressive Conservative party, were facing their second non-confidence referendum since being elected in an election last spring.

This time the council's usually

efficient political machine could no longer hold out against the charges of corruption and patronage. The final vote in the referendum was 1,530 against Rooney's council, with 895 supporting it.

Politics, the provincial sport in Newfoundland, are decided on the university level here much the same as on the provincial level, by personalities rather than by issues.

But the student bureaucracy at Memorial during Rooney's prematurely-ended reign was

also run in a manner akin to provincial politics: by patronage rather than by democratic means.

The directors of the council's \$80,000 Opportunities for Youth program read like the list of council executive members, and most paying jobs in the council bureaucracy went to council members or Rooney supporters. Rooney himself was accused by *The Muse* of taking a \$1,000 salary as summer president in addition to \$1,500 as the OFY program director.

DROP-OUTS ENCOURAGED

Indian children sent to mental institutions

By Fiona Campbell

The Indians in Alberta are demanding better schools on reservations with emphasis placed on inherent Indian cultural backgrounds.

Last night at a benefit concert sponsored by the Students' Union, Mr. John Perehinec, Special Projects Officer of the Indian Association of Alberta, spoke of the conditions on the 42 Indian reserves in this province, with special reference to the boycott action being taken in Cold Lake.

Privilege, Manna and Hot Cottage gave their services free of charge to support the Indians in their efforts to pressure the government into some action especially in the field of education.

DEPLORABLE SITUATION

A pamphlet, available at the door contained a form letter to be signed and mailed to Jean Chretien, Minister of Indian Affairs in Ottawa and said: "It is a deplorable situation when funds from your department are spent on 'White' schools that allow only 10% of the enrollment to be Indian, and when excrement from a pig farm is allowed to flow into the reserve's water supply, and when white teachers encourage Indian students to drop out so that the class average will remain high."

Perehinec began with a general outline of the state of affairs as they developed from pre second world war days. At this time, Indians were not considered capable of being educated. As a result, the few who gleaned smatterings of a formal education number approximately 5% of the parents who are now fighting for fairer opportunities for their own children. In essence, the request is for educational facilities on the reservations and in decent schools that will include the Indian influences.

In addition, they demand better roads and decent bus service to the schools presently operating, and unpolluted water for general usage. Better homes and a generally more equitable standard of living would also facilitate the Indian programs and perhaps reduce the drop-out rate which numbers 50% before grade 6 and 96% by grade 12.

Perehinec suggested schools on reservations would teach children decently during the day, and educate the parents at night.

The policy of the Administration of Indian Affairs in Ottawa centralizes its focus on schools built off the reserves and busing the children away from what seems to be considered the inferior or detrimental influences of their homes and culture.

CHILDREN SENT AWAY

The children are sent outside the reserves and are placed in schools where no Indian can sit on the Board as Indians are exempt from taxes and outside municipalities. Here there seems to be a tendency to cut the children off short.

Perehinec cited numerous examples. These included poor texts, teachers encouraging students to drop out to maintain class averages, direct racism, inefficient bus facilities, the language factors, refusal of regular health care unit medication, and the most outstanding case of all where children who were to write remedial examinations were placed in an institution for the mentally retarded last year. Examples, Mr. Perehinec said, could be quoted all night.

POOR DESIGN

The actual schools that have been constructed have been glaring examples of poor design; sewage removal pipes line the ceilings and drip every time they are used, and the drinking water of the school in Cold Lake is polluted by a nearby pig farm. The Indians proposed a water system costing 700 dollars whereby a clean spring would be utilized; the design submitted now in effect cost \$25,000 and pipes in water that has been declared unfit for human consumption.

Perehinec asked for concentrated support through force of numbers to pressure the government into taking a long hard look at the deplorable conditions that exist on the reservations. After the profuse promises of help from students across the country two years ago and the subsequent dissipation of fervour, Perehinec feels that the current crisis is one where the university student can help tremendously.

TODAY

Computing Science Society

A Beer Bash will be held at 8 p.m. at 11125-11 Ave. Members \$2, non-members \$3 food supplied. Bring your own mug. U of A Subaquatic Club

A Social evening for members of the U of A Scuba Club will be held this evening in the Captain's Cabin, Lister Hall. Admission is \$1.

Young Socialists

A Young Socialist Forum will be held at 8 p.m. in Vanguard Hall, 9686 Jasper Ave. Speaker

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will be Larry Panych. Topic is "Amchitka and Vietnam—the Fall Offensive".

WEEKEND

Ruhani Satsang

Ruhani Satsang will meet at 2:30 p.m. in SUB Mediation Room Sun. Oct. 17.

Pakistani Students Association

An Informal get-together will be held at 7 p.m. on Sunday in SUB 142.

MONDAY

Jubilaires

Jubilaires General meeting will be held in SUB 104 at 7:30 p.m. Auditions Tues. and Wed. at 7 p.m. St. Stephens Auditorium 7 p.m. for Fall Revue.

Univeristy Women's Club

A meeting will be held at 8 p.m. in TB-1406. The Pollution Study Group will report.

Dept. of Comparative Literature

Dept. of Comparative Lit. will sponsor a public lecture by Dr. R.K. Dosgupta visiting professor in TB-45 at 8 p.m. on Western response to Indian Literature.

TUESDAY

Boreal Circle

The first meeting of the Boreal Circle will be held at 8 p.m. in Bio.Sc. CW 410. The talk will be on "Transportation in Canada's Arctic"

OTHERS

Free University North

F.U.N. requires resource people to lead classes for the fall and winter term. SUB 158-F from noon to 4 p.m. until Oct. 25.

Physical Fitness Testing Center

The Phys Ed. faculty is running a testing center for interested people to inform them of their present level of fitness. The centre is located in the East Wing of the Phys Ed. building, 4th floor, room E-412. It is open every Tues. and Thurs. from 5:30 to 8:30 p.m. A nominal fee of \$1 (\$5.00 from students) is charged. A medical certificate is required before testing can be authorized. For further info call Dr. Singh, 432-3612.

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off to n: by New York filmmaker Tom Dewitt, with San Francisco's Bartlett: Won 1st prize Yale film festival, Grand Prix 14th International Youth German short film festival: Winner in New York, London, and Berkeley Festivals.

"S": BY CANADIAN KEITH RODAN: AN INTRICATE FLOWING INVOLVEMENT: A BEAUTIFUL SPACED TRIP.

fathers & son: Conceived in London by artist-singer-song-writer, CAT STEVENS: A short to be included on a soon to be released video-cassette when that happens.

madeline: BY VANCOUVER FILMMAKER SYLVIA SPRING. MADELEINE CONFRONTS AND COMPELS INVOLVEMENT: SHE KEEPS A CLOWN IN HER CLOSET.

unknown soldier: The Late JIM MORRISON of the American Super Rock Group THE DOORS, acting out his own crucifixion, a brutal film.

listen to your world: A SLICK PRIZEWINNING DOCUMENTARY MADE IN HOLLYWOOD UTILIZING RADICAL CINEMA CONCEPTS AND IDEAS. ITS WHAT HAPPENS TO EVERYTHING THAT HOLLYWOOD OFTEN TOUCHES.

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27 per cent of Alberta's post-secondary students are from low-income families

CALGARY (CUP)-Alberta has a better record than Ontario in bringing lower income people into the higher-educational structure stream, but the whole educational structure still needs revamping.

This is the conclusion of Paul Tietzan, a member of the Alberta Government's Financial Advisory Board.

In a no-holds-barred address to the delegates at the Alberta Association of Student's convention over the weekend, Tietzan pointed out that 27% of Alberta's post secondary students are drawn from families with a median income of less than \$3,000, while Ontario's percentage is 19%.

With regard to universal accessibility to educational opportunities, he commented: "Those who have had the benefits of the system have to fight to keep it open."

TENURE PAYOFF

He also blasted the tenure system, commenting that "tenure is the payoff for keeping quiet for four years".

He concentrated on the students' role in dissolving our "cherished views of education".

Now is the time for fundamental changes, he believes, because there's tremendous flux in what's going to happen in terms of federal - provincial finance. Pointing out that there is a 15% growth limitation on the provinces largest institutions (with the overflow going to new and smaller campuses). He strongly presented his view that there should be more variability and scope and less bureaucracy in the educational process.

The preferred route to education now is through high school to university. If you don't go that route, things are at least better now than they were once. "Now they only slap you on the hands rather than hit you between the eyes".

Tietzan's main complaint is that there is a bias about what education is about. He doesn't see any reason to "require people to hang around the place (the educational institution) while they're studying." and that there is a need for the students to get out into the community to apply their knowledge. Formal structures defy the educational process in his view. "Mass education taught people to be masses....And many are placed in a pedagogical zoo for 10 years taking a remedial PhD."

He feels the really successful student, at some stage gets up from class and says "I've had enough. I'll go from here."

Educated in California, Tietzan says the philosophy there is that the first two years of higher education only allow a student to (hopefully) discover where his true interests lie. From the point of view of true education he feels the first two years are "a waste".

The average Californian has 16.3 years of formal education, and they "still can elect an actor (Ronald Regan) as governor".

On another matter, he feels the student assistance system

should be altered so repayment of loans is done on the basis of a percentage of the student's income when he gets a job. He also feels many students are pressed out of the educational

system who should be brought back in. "Once you knock a man down, he shouldn't be kept down the minute he tries to get back up again".

MONTREAL PROFS SUPPORT STRIKE

MONTREAL(CUPI)-The Strike front at the University of Montreal achieved total solidarity Tuesday night when faculty members reaffirmed their support for the school's 1,000 nonacademic employees, who walked off their jobs last week.

More than 25,000 students and teachers are now supporting the workers' strike, resulting in a total shutdown of the university while union representatives (affiliated with the Canadian Union of Public Employees) continue negotiations with the administration.

The Association des Professeurs De L'Universite De Montreal last night agreed to give \$2,000 to the strike fund, and urged each of its members to contribute a full day's pay.

The university administration claims it cannot meet the union's wage demands because

of financial restrictions imposed by the government of Quebec.

Union officials, on the other hand, say the administration is obscuring the wage dispute by ignoring the breakdown in job classification presented at the bargaining table. This makes union demands seem

outrageously high.

If the deadlock continues past next week, the professors will meet again to reconsider their stand on the strike. Students have indicated they will respect the picket lines indefinitely until a fair settlement is reached.

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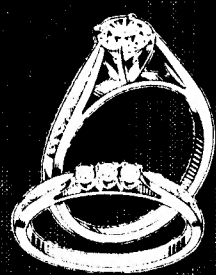
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Letters

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Ripped-off
Dave Fletcher
Sc.2

Indian Courses

Sir:

David Schleich's conclusions that the native study programmes at Trent and Laurentian Universities mark "the absolute and final success of the European steamrolling of native North American cultures" (Gateway, October 7) is so much uninformed hogwash.

As an Anthropology major at Trent University in 1969-70 I came to know the founder of the Indian Studies programme there. Harvey McCue, a graduate of Trent and formerly a student of Laurentian, was for years deeply concerned about the

preservation of and of information about his culture and those of fellow Indians. He is an Ojibway.

Perhaps a few "curious types" do take advantages of the facilities provided by the research institutes at Trent and Laurentian. But most of the students take Indian Studies very seriously — they are involved in original research aimed at the collection and organization of cultural data for the purpose of developing a large native information library. And why shouldn't they be encouraged to do so? Our libraries are already filled with quantities of information on almost every known culture in the world. Why should the native peoples of Canada be denied the same opportunity to preserve their cultural history? Already we have waited too long — how many ancient legends and songs have been forgotten forever because we did not act before? Mr. McCue and researchers like him are trying to salvage what is left — and incidentally are managing to

encourage a greater knowledge and appreciation for the ways of the Indian. His approach seems to be working. As for Mr. Schleich's criticism — it is ill-founded and poorly researched, and alternatives to the Trent and Laurentian programmes are glaringly absent.

If anyone is "steamrolling" the Indian into oblivion it is Mr. Schleich and people like him who would deny the right of Indians to have their cultural heritage preserved. Since I am part Indian myself, I feel doubly proud of the continuing achievements of my fellow researchers at Trent.

Heather Botting
Arts III

Concerned People

Miss Armstrong etc.

Concerning your complaints about the yearbook:

I do not know how long it takes people to learn but the only way anything gets done right is if it involves the ideas of various people, and is

consequently representative of all the people it affects.

Judging from your own comments, "really—you don't believe that university is that bad or you wouldn't be here..." you cannot see past your own viewpoints and your own attitude on life. This is perfectly normal—most people judge things by their own standards.

Therefore, it is perfectly normal that a very small group of people who most likely have common ideas should represent a common viewpoint.

The Yearbook staff consisted of a very small group of people—much to their own concern—and was put out basically thru one man's effort. Therefore, obviously their own viewpoint is presented whether it is representative of campus opinion or not.

I will say they did an extremely good job of presenting their viewpoint—perhaps they thought it was everyone's. If more people had been working on the yearbook, more would have given varying viewpoints and we may have had a yearbook that was representative. So where

were you when the Yearbook was being made?

All yearbook work, like most student work on campus is volunteer. They are giving their precious time to you: appreciate it. Please don't complain unless you have tried to help and have room to speak.

Lana Yakimchuk

CLASS

Sir:

Further to Winston Gereluk's report on last Tuesday's Native Education Forum at SUB theatre. It seems fitting to speculate as to why Kahn Tineta Horn didn't go over with the crowd as nicely as her male companions on the panel.

There's a word that comes readily to mind when one attempts to encompass her many qualities — CLASS.

Her sharp debating ability combine with her knowledge of the facts to show all too clearly the chauvinist indignation that the predominantly white audience was feeling.

However it should be added

cont. on page 5

Octoberfest is Coming!

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The two solitudes of understanding

by Jerry Slavic

The Cold Lake Indian Reserve is over one hundred miles from this university. The downtown Edmonton bars frequented by Indians are forbidding and distant to the Friday Social students. There is no measure of the distance and differences between the Indian people who inhabit the reserves and those bars and the upper and middle class students who occupy this institution.

Harold Cardinal and Chief Dan George attempted to bridge that gap. At least some of the more than one thousand students who came to see and hear them speak on the problems of Indians in a white racist society struggled to understand.

Two distinct approaches were apparent as Cardinal and Chief Dan George tried to inform and arouse the students.

Dan George pleaded for a meaningful humanism based on a profound feeling and sincere love of all one's fellow man regardless of color, appearance,

age, or status. He wanted each of us to accept the other as a brother or sister. "Speak no more of friendship", he concluded, "for today you are my brother."

The meaning, feeling and significance of what it means to be a brother has no impact on a white society dominated by the nuclear family and the protestant ethic of individualism.

Brotherhoods are characteristic of tribes composed of people who feel responsible for the well being of each member of their community and act with that concern in mind. Chief Dan George was demanding we recognize that we are all of the tribe of man; we are all children of the same spirit partaking of the same soul. To the child of a technological capitalist society such language is strangely primitive or romantic mysticism.

It is increasingly apparent that within the context of our white modern society the practises, concerns or significance of a tribal community cannot be

realized. There are facades of community in the white world including the "business community", "Christian community" or the University community. We have substituted these shams for any meaningful community.

Everything we have been taught and which we learn through experience in the socio-economic conditions and moral context of this society tends to decrease the possibility of our understanding, much less actualizing, the full dimensions of a community.

Chief Dan George's moving poetic talk was eagerly received by those who came to see a star. Fervent pleas for abstract utopian hopes are the bread and butter of a university and the food for its children. Unfortunately his comments only emphasized how far out of touch the university and its constituents are with certain important realities and beliefs of other people.

Moreover, an understanding of what he means by being a

"brother" cannot be understood within the context of this university. Therefore, demands for new relationships based on this awareness and motivation appeal to something that does not exist. In hopes, principles, or dreams, maybe; but in practise — obviously not.

Harold Cardinal used another approach to reach and activate his white liberal audience. He talked of the problems of Indians in socio-economic and legal terms. He bombarded them with facts and figures sufficient

Continued on page 12

The Gateway

member of Canadian University Press

STAFF THIS ISSUE

Those who gathered here to partake of the best produced by the Liquor Board in the dark were, Dennis Zommerschoe Bob Blair, Elsie Ross, Ed Reed, Merideth, HENRI Pallard, Beth (my price is high) Nilsen, Barbara (I'm going to Calgary), Rick (I'm going to Toronto) Grant, Bob Beal, Ann Parker, STOP, Lana Yakimchuk, Ron Yakimchuk, Karen Moeller, Dennis Windrim, Fiona Campbell, Dave Bilek, and a very inebriated and confused Harvey G. Thomgirt.

Departments: editor-in-chief - Bob Beal (432-5178), news - Elsie Ross (432-5168), sports - Ron Ternoway (432-4329), advertising - Percy Wickman (432-4241), production - Bud Joberg and Ron Yakimchuk, Photo - Barry Headrick and Don Bruce (432-4355), arts - Ross Harvey, and last but not least, publisher - Harvey G. Thomgirt (432-5168).

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cont. from page 4

that the firmness and determination of this articulate Indian spokesman did not detract from what Chief George and Harry Cardinal were saying. What they had to say was very relevant. But one could almost sense the discomfort with which a lot of males in the audience were having to contend with when Miss Horn spoke. As if saying ("to top it all"), "what the hell gives a 'squaw' the right to be that good looking".

It goes without saying that the use of words like "class" to describe anybody/thing Canadian comes close to sacrilege. Isn't that a word reserved for describing Americans, Europeans ect.? NEVER Canadians; never Canadian women, and especially NEVER Canadian Native women!

.... never?

N. Robertson
Arts

White Man Jokes

Dear Sir,

Attended forum on Native Education. Miss Horn cracked very funny white man jokes. Ha-Ha. Lots of audience clapped without knowing. Right on! (raised fist).

Cut down the Horn tree.

It is deadwood.

It hides the light from growth below.

It mans their death.

Cut down the Horn tree.

B. Wilson
Arts 1

The Silent Minority

Sir:

Here is another gripe and growl sob story from a member of the usual silent minority. This time it is something about student apathy. In particular against the general mood against this place,

that the Gateway is a biased, good for nothing paper, merely in existence to give a few odd people the chance to spew out

some of their frustrations. The above is a perfect rationalization for any student to do exactly nothing. It is a lot more fun to agree with the gang that the Gateway is bad instead of doing anything about it. Is the present generation of students so full of ever loving everybody group encounters and being "in", that they have absolutely no idea whatsoever of doing anything constructive short of worrying about their own little self in relation to their gang? If and when all these 18,000 students are so smart as they think they are, then how come the Gateway is so called "bad". It can only be as bad as the general student involvement. The act is, of course, that the paper does not make the student, but the students make the paper. But let me digress back to my topic. Although there seems to be an apathy club on campus, it almost looks like, as if everybody is a member. In fact, walk into any class of thirty and ask the students to vote on any controversial issue (like the Gateway), you'll see at least 20 abstentions. Is it impossible for those 20 to make up their minds or haven't they got one. The last possibility however is a physical impossibility, so I simply believe that they never use theirs. Only perhaps to put some facts or figures into it. It is astounding that their stupidity is so deeply embedded, that 80 per cent of the students don't know what's going outside their own little world.

While I'm writing this little piece in the Education basement cafeteria, all power goes, exemplifying against the competency of society at large. Perhaps, one of these days, or now, lights will go out for good. It would be a fitting finale to the

present student level of complacency.

J. prins

The Freedom Myth

Sir:

The Gateway maintains that the recent action of the Students' Union to take half a page each week for a gazette is a violation of their basic freedom of the press.

While the manner in which the SU made their decision was inexcusably arbitrary, they have sound legal grounds. As the legal publisher of The Gateway, they, at least in theory, have the right to decide what is published accompanied by final legal responsibility for what is printed.

Traditionally, The Gateway has maintained its independence from the SU, which traditionally ratifies as editor the person chosen by Gateway staff.

The whole concept for freedom of the press is based on tradition. In the U.S.A. this right is guaranteed constitutionally, but not in Canada and Great Britain, where it is included only in unwritten common law.

But freedom of the press is an unrealized ideal. For one thing, it does not include freedom from responsibility for what is printed. In contrast to all other processes of law where the defendant is innocent until proven guilty, in a libel action the onus is on the publisher to prove that what he printed was the truth and thus not libelous.

Another grey area in the law as far as freedom of the press is concerned is in regard to contempt of court. It is in contempt of court to publish anything about a court case that would prejudice the cause of justice. Yet the public is entitled to information. The line between what is information and what is in contempt of court is flexible, dependent on many

factors, so newspapers are often constrained to print less rather than more to avoid any possibility of legal action.

More subtle pressures suborning the ideal of journalistic freedom exist within a newspaper itself. While publishers in chain newspapers have editorial freedom, only those journalists who over a period of years have shown not only competence but a reflection of the attitudes of those in positions of responsibility are promoted in turn into responsible positions.

At the same time, new reporters are subtly influenced into following their predecessors not only by pressures from their immediate superiors but from their more experienced peers.

Advertisers also influence the 'freedom' of the press—not directly in most cases but in many small ways. One of the major reasons perhaps for lack of true freedom is that most newspapers are run as profit-earning enterprises. Policies that would endanger the balance sheet are discouraged at many levels.

That the Gateway is battling for 'freedom of the press' is laudatory, but in their fight for an ideal they should remember that the winning of a battle by no means indicates that the war is won.

Theresa Yakimchuk

Squatters

Sir:

Sometime in mid-October comes an initial move to test the sincerity of the Hon. Attorney General of Canada in relation to the section of the Indian Act upon which he is called to act. As the Hon Minister of Indians has jurisdiction over Indians only, the Attorney General was handed the power over non-Indians on reserves according to section 31.

This allows only the impossible "over 50% of the

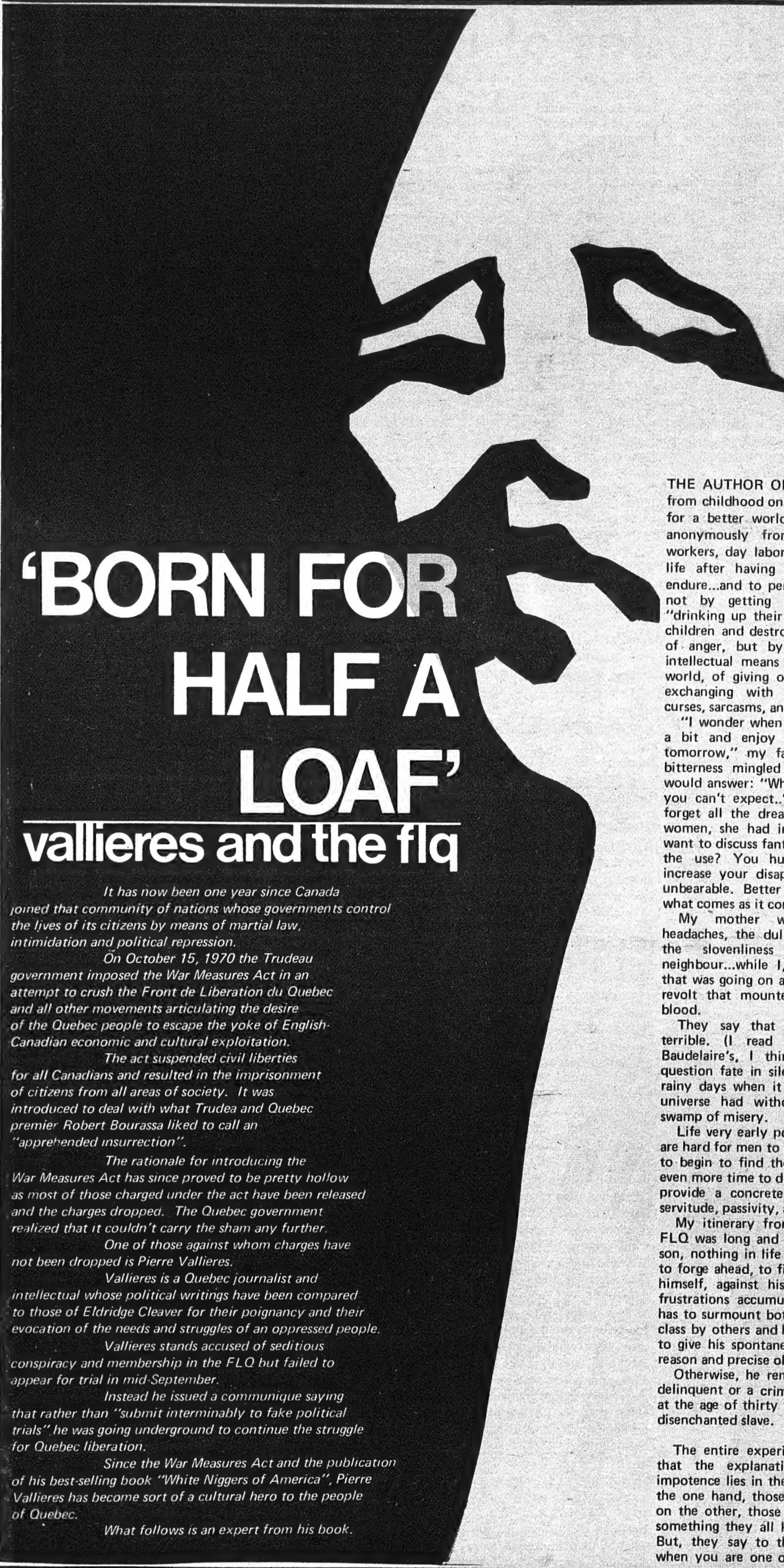
registered Indians" or the possible "individual Indian" to lay a charge of trespass, illegal occupancy, illegal possession against a white person squatting on an Indian reserve. As section 50 of the Indian Act makes it illegal for any Indian to have a verbal lease, written lease, or any kind of permission to white people (except with the Ministers written permit) there can be no expectations, and the individual Indian cannot be called upon to show part ownership of a piece of property on which this illegal lease exists (its all confusing) and men from the Attorney Generals department met to fight me recently in the initial round of this test case to move off a Mr. and Mrs. Walter Pichovich Jr. (the wife is my sister) who are now squatting (along with 1,065 others) on the Caughnawaga Indian Reserve.

It is my expectation that the charge or complaint I have taken out against Her Majesty the Queen for failing to respect the statues of Canada will result in the Attorney General ending his six months evasion and laying an "information" against the two squatters.

For seventy one years various councils, chiefs, individuals have tried to take some form of successful legal action against thousands of squatters and have always failed. It seems the government and lawyers never explained the right procedure. If anyone wishes to follow what I am doing buy a cheap copy of the Indian Act (paper covered) look at Section 31, 50 and a few other sections and you will know what the Queen will face when I charge her later this month.

The principle, of course, is to stop white persons from stealing not only our land but ruining our Indian way of life, to keep the non-Indians on the 99.5% of the land they own and off the .5% we have been left to live on. I hope you understand and agree.

Kahntineta of Caughnawaga.



'BORN FOR HALF A LOAF'

vallieres and the flq

It has now been one year since Canada joined that community of nations whose governments control the lives of its citizens by means of martial law, intimidation and political repression.

On October 15, 1970 the Trudeau government imposed the War Measures Act in an attempt to crush the Front de Liberation du Quebec and all other movements articulating the desire of the Quebec people to escape the yoke of English-Canadian economic and cultural exploitation.

The act suspended civil liberties for all Canadians and resulted in the imprisonment of citizens from all areas of society. It was introduced to deal with what Trudeau and Quebec premier Robert Bourassa liked to call an "apprehended insurrection".

The rationale for introducing the War Measures Act has since proved to be pretty hollow as most of those charged under the act have been released and the charges dropped. The Quebec government realized that it couldn't carry the sham any further.

One of those against whom charges have not been dropped is Pierre Vallieres.

Vallieres is a Quebec journalist and intellectual whose political writings have been compared to those of Eldridge Cleaver for their poignancy and their evocation of the needs and struggles of an oppressed people.

Vallieres stands accused of seditious conspiracy and membership in the FLQ but failed to appear for trial in mid-September.

Instead he issued a communique saying that rather than "submit interminably to fake political trials" he was going underground to continue the struggle for Quebec liberation.

Since the War Measures Act and the publication of his best-selling book "White Niggers of America", Pierre Vallieres has become sort of a cultural hero to the people of Quebec.

What follows is an expert from his book.

THE AUTHOR OF this book is an idealist who, from childhood on, learned from his father to long for a better world in which the men who work anonymously from day to day—the farmers, workers, day laborers like my father—could enjoy life after having toiled so hard to subsist, to endure...and to perpetuate the species. Enjoy life not by getting drunk on the weekend, by "drinking up their pay," beating their wives and children and destroying themselves in useless fits of anger, but by possessing the material and intellectual means of creating something in this world, of giving of themselves to others and of exchanging with them something other than curses, sarcasms, and humiliations.

"I wonder when we'll be able to take it easy for a bit and enjoy life without worrying about tomorrow," my father often said. And with a bitterness mingled with resignation, my mother would answer: "When you're born for half a loaf, you can't expect..." My mother was learning to forget all the dreams of happiness that, like all women, she had in her youth. And she did not want to discuss fantasies with my father. What was the use? You hurt yourself by hoping. You increase your disappointments and life becomes unbearable. Better to expect nothing and take what comes as it comes.

My mother would complain about her headaches, the dullness of the radio broadcasts, the slovenliness of such and such a neighbour...while I, trying not to hear anything that was going on around me, would listen to the revolt that mounted inside me and heated my blood.

They say that silent suffering is the most terrible. (I read that in a prose poem of Baudelaire's, I think.) I learned very early to question fate in silence. Especially on those long rainy days when it seemed to me that the whole universe had withdrawn into the depths of a swamp of misery.

Life very early posed for me the questions that are hard for men to answer. It took me many years to begin to find the elements of an answer, and even more time to discover what had to be done to provide a concrete solution, a real solution, to servitude, passivity, alienation, and poverty.

My itinerary from working-class slums to the FLQ was long and tortuous. For a workingman's son, nothing in life is laid out in advance. He has to forge ahead, to fight against others and against himself, against his own ignorance and all the frustrations accumulated from father to son; he has to surmount both the oppression laid upon his class by others and his own congenital pessimism, to give his spontaneous revolt a consciousness, a reason and precise objectives.

Otherwise, he remains a *nigger*, he turns into a delinquent or a criminal, he consents to becoming at the age of thirty the ruin of a man...a bitter and disenchanted slave.

The entire experience of workers shows them that the explanation for their poverty and impotence lies in the brutal fact that there are, on the one hand, those who possess everything and, on the other, those who possess nothing. That is something they all know, they live it every day. But, they say to themselves, what can you do when you are one of those who possess nothing?

If revolt is natural... Except in times of crisis... workers can take advantage of the system to deal it... long-enforced degradation... fatalism, resignation, and... everything, including the...

When a "great darkness" over the Duplessis regime from to over a whole people, the questions about man's... tempted to despair of... The triumphant reign of... the metaphysics of the... Anarchy and of Nausea... "quiet revolution",... dictatorship of Stupidity... Quebecois struggled vainly... like penniless prisoners... the procedures that cause... day and in court the new... without ever understanding... machine that moves the... universe from which all... are shut out, the universe... Order, the Public Interest.

Under the reign of Dup... for the Quebecois to resist... by reading the classics of... give a meaning to this soci... men? Not even the best... how to turn their own... Everywhere there was... conspiracy among all me... their ghettos, to die there... no longer have to breathe... submission mixed with... practically no one dared... beyond his own immediate... the downfall of Stupidity!

It was as if after the... depression and war, the... indifferent to their fate... left.

If seemed as if, having... years of black misery, to... attached any importance... they called their fantasie... only thing they looked for... even really believe in... money that Duplessis dan... the bishops, deputies, an... when there was any left... farmers or workers who... and complicity in advance... years before, these same... to denounce the dictator... demand the heads of the... invaded the business qu... damage to the big building... had refused to go and fight... of Rockefeller. They had... armed with their rifles. Th... their wives and children... the military police. They...

Those who dared be

And now here they... demagoguery of Duplessis... drunkard Camillien Houde... during 1940's and early '50's.

The country was becoming... one still wanted to give a... to have blind faith and... a solitary hope, hard as... black as the mines of Abit... of the workers of Montreal... of Quebec.

Few were those who... Nevertheless, during the war... had spoken to other men... language of combat and... which men like my father... the hope that one day... would give the homeland... those days there was war...

At the very time when... men that they were wrong... there were workers in Que... in countries of the world... ever for a change of system.

When you are only a... escape from the room... frustrating conditioning... before you have even be... as an adolescent, you... already bent by too much... better position to win out?

And when you are a... takes just to try to "reverse..."

I know, hope is not. In a revolution, when the weakness of the bourgeois blow, their defeat often engenders an indifference to their own fate as characterized from 1959, extends to the point where they ask themselves if they are sometimes the cause of their own defeat. It seems to justify the idea, of individualism, going through its own evolution through the idea of a long time the idea of anxiety and despair, as a totally ignorant of the use of being in prison one never in prison again, and the working of the idea and forth in a life of prison, and meaning of justice, Law and order.

During it, it was not easy to escape themselves of it. How could one be crushed and silent in the face of an oppressed knew how to revolt. In a famous silence, a man remains shut up in his room as possible and creates an atmosphere of bitterness in which he takes the responsibility, that of working for it. In the struggle during the 1950s had become a state, had no resiliency.

red believe

They are applauding the vulgarities of the *oudeur of Montreal* '50s. In a circus where if a man is to live, one had to come to the inner self to as the words of the Gaspe, Abitibi as the faces of the cold as the winter.

When we were to believe, in this country in a and unity. A language other in their hearts, in lay out and fraternity and did not have. Yet in a way. They seemed to be telling us that they were bent on living, Quebec in most of the world, going more than them. A "kick" that can you do to a white exit, the hell of that to demolish you become a man? And when, standing with your back to the wall, are you in any doubt? A man with much energy it is a "kick", as the saying

goes. How many sacrifices and how much willpower, how many painful years to reach the point where there is nothing left in you of that childhood and adolescence, nothing left of...the nigger, of...the man who was born defeated. And in spite of everything, some part of it always remains, not only in your memory but in your flesh and bones.

In the account that follows, I judge not my parents but society. I describe the life of niggers that we led as I live it. And at first glance it might seem that I am judging men. But that would be a false impression. I have never judged those of my class. But neither have I ever been complaisant toward them. I refuse to pity them, the way one refuses to humiliate someone. I am not the boss of a French-Canadian manufacturing concern!

Pity is a crime against man. Man has a right to the truth, even if it is hard as granite. For a human world can only be built, develop, and endure on a foundation of truth.

Those who died still live

They say that one must love the living and forget the dead. But I love my dead father who gave me life and with it gave me the visceral need to change our inhuman society. I learned more from this dead man, from his life and the life of his family and friends, than from all the theoreticians of socialism.

Right now I am talking about my father and my class as I see them today. I did not always think of them in this way. If as a child I was unhappy but integrated with my milieu, as an adolescent I was in continual revolt against my class and also against the bourgeoisie, the entire society and its mythology: God, religion, Evil, Good, etc. But as will be seen later, I was struggling in ignorance and more than once came close to being swallowed up by the things I hated, just as my father had been defeated by his wife's insecurity-- an insecurity which nevertheless inspired in him a revolt sympathetic to communism.

His revolt was gradually drained of its force and meaning and buried in the depths of my parents' life together, a life that steadily shrank into a pitiful existence. But my revolt, confused and demanding, full of love for mankind, and rage against injustice, steadily grew.

I think there is no dream of mankind that cannot be realized, providing it is pursued on earth (not on an imaginary planet or in a heaven inhabited by angels). I believe that man possesses the capacity to make an ever more human world and that there are no limits to the progress of humanity. I believe neither in the Apocalypse nor in the eternal domination of the Barbarians. I believe that revolution is possible...and at the present stage of humanity, logically necessary.

Indeed, the historical development (material and human) of the "productive forces" has now reached such a level that it should enable all men to enjoy a very high standard of living. The scientific foundation of this ideal lies in the present technological revolution, in man's utilization of space, air, nuclear energy, etc., and in the development of communication techniques, the world market and so forth on a planetary scale. But there are two principal obstacles to the realization of this ideal.

The first is the concentration of capital, knowledge, technique, and power in the hands of the international bourgeoisie (chiefly American, Soviet, and European).

The second is the absence of a multinational revolutionary organization capable of conducting a struggle for liberation under the conditions of existence in the society of the last third of the twentieth century--not the first half of the nineteenth century!

I often feel uneasy watching the evolution of the international revolutionary movement. Evolution toward what, exactly?

Those who are not sure

We desire, we say, the total liberation of man, and we risk our lives for it every day...in Guatemala, in Vietnam, in the Congo, in Angola, in the United States itself, and in Quebec. But despite what some people call our "heroism", do we really know in detail what society we want to build? Do we know what kind of men we want to create? And the men whom we consider it our duty to "awaken" and organize--do we even know what they are? Do we know what the reality around us is made of? What if, after all, too often we were merely agitators...?

It is not unusual to meet revolutionaries who think only about overthrowing the bourgeois State, as if that act had some magic power and could spontaneously create overnight the practical conditions for the liberation of individuals and collectivities from all their present alienations, and for a new movement toward a greater measure of freedom for each and all.

If our ideal is really to see to it that, by a practical actions called a revolution, every exploited man, every humiliated man, every frustrated man is placed as soon as possible in a position to "assert himself as an individual," we must, as revolutionaries and conscious beings, think now about a great deal more than merely overthrowing a bourgeois state. And we must concern ourselves with more than just problems of military strategy and tactics.

We must propose to the workers, farmers, white-collar workers, students, and young people of today a new model of human society, and we must be going to lay its foundations right now, with them, within the revolutionary movement itself, which must not only put them in power, but at the same time fit them to build this new society for the advent of which they will have (or have already) risked their lives a thousand times.

It is sometimes said that nothing is more difficult than to make people think about what they must do in order to be consistent with their principles and, first of all, with themselves. The truth of that statement can be seen in even the most passionate, generous, and disinterested revolutionaries. That is why it sometimes happens that they have no very clear idea of the kind of society they want in place of the one they are working with all their energy to destroy.

Their "negligence" in this respect entails enormous risks. Among other things, we might mention that for certain persons, without their even realizing it completely, action becomes an absolute, a mystique that is sufficient unto itself. "Possessed" by this mystique, they gradually agree to perform the most gratuitous acts--providing they have the consolation or justification of paying for them with their lives..

I think I demonstrate in this essay that the FLQ is not a terrorist movement whose action is in the service of blind passions. We know rather precisely

what we want. In the following pages I shall describe in detail the content of what we call "our ideal". You will easily see that we have no predilection of adventurism, nihilism, or martyrdom (even if we happen to have made mistakes and even if we should happen to make more).

If some day, like so many revolutionaries before us, we die for this human ideal that has become our reason for living, it will not be as martyrs or heroes but as simple soldiers in the daily and universal struggle of the peasants, workers, students, and young people. We shall die the way one dies in war--the victims of enemy weapons or of a stupid accident. We shall be neither the first nor the last, neither the best nor the worst. Men like you.

Those who are fascists

In the 20th century, fascism has been the permanent temptation of the French-Canadian petty bourgeoisie of Quebec. In the climate of social ferment that is shaking Quebec today, that fact cannot but arouse certain anxieties, even if an important faction of the new petty bourgeoisie calls itself "socialist" and even if the young intellectuals of Quebec, unlike those of Greenwich Village in New York, do not draw swastikas on the walls and write "Bomb Hanoi Now!" all over the place.

In 1965 we saw with what enthusiasm a thousand students of the University of Montreal burned an issue of the "socialist" *Quartier Latin*, and with what alacrity Judge Laganier congratulated them on this courageous and christian gesture!

The presence of fascist elements within the separatist movement is also very disturbing, for we all know that fascism is the art of transforming, sublimating and then crushing popular discontent in the name of a false "national renaissance" which is only the renaissance of the most frustrated elements of the petty bourgeoisie, that is, of a tiny minority.

Quebecois separatism in itself is an excellent thing, and I support it one hundred percent. But that does not mean that I close my eyes.

And I am not unaware of the fact that the Quebecois separatists do not all pursue the same

objective, that they do not all defend the same interests.

I notice that the advocates of a States-General attack mainly the present political structures and do not really call into question the most fundamental structures, the economic ones. To be sure, their objective seems to be the "economic independence of Quebec," since Monsieur Marchand himself, chairman of the council for economic expansion, affirms that it is "impossible for Quebec to become economically independent without conquering political independence as a preliminary". I underline the word *preliminary* because that is precisely where the fascist temptation lies: first achieve unanimity on this "preliminary", and after that we'll see. See what, after that? The factories turned over to the workers, or the unions turned into corporations?

I believe there is only one way to escape the fascist temptation: to organize the majority--that is, the workers, farmers, white-collar workers, progressive intellectuals, students, young people and clear-thinking petty bourgeois--into a revolutionary force that is openly and radically anti-capitalist, anti-imperialist and anti-colonialist. It is a question of siding with 90 percent of the population against the ten percent who want to seize the opportunity offered them today to increase their domination over the "ignorant" and by so doing augment the profits and privileges associated with that domination.

I admit that the Sart Marchands of Quebec do not appear, at first glance, to be fascists. But it will not take long for them to become fascists if Ottawa persists in its present attitude. And since Quebec is a rich country, Washington might manufacture itself a little Tshombe, a little Ky or a little Balaguer to prevent our country from "toppling" into the enemy camp. The Fascists have a very good press in Washington, notwithstanding the monumental hypocrisy of the kings of the White House.

Those who must escape

Only a long experience of revolutionary struggle, requiring an ever higher level of consciousness and responsibility, can enable the oppressed and humiliated masses to escape fascism, to escape the magic of a fanatical nationalism manufactured to serve the needs of a minority of individuals who are seeking a greater measure of economic and political power.

Those who now speak to the masses, taking care not to tell them the whole truth and, above all, preaching non-violence, electoralism, etc., are imposters who are preparing the way not for revolution but for counter-revolution..

"Is it possible that fascism will one day sweep Quebec?" you ask. Yes, it is possible, even after the "quiet revolution". For the "quiet revolution" has also awakened that...

If the conscious workers, the clear-thinking petty bourgeois, the students and the young people do not do more to translate their progressive ideas and political convictions into practical action, it is entirely possible--alas!-- that Quebec may become not another Vietnam but another Portugal.

Certain facts already raise very disturbing questions: the lightning popularity of Caouette, Giguere and Marcoux in 1962; the renaissance of Adrien Arcand's party; the "vogue" of the magazine *Aujourd'hui Quebec* in clerical circles and institutions controlled by the clergy (schools, colleges, convents); the fusion of the separatists of the Regroupement national with the national *credistes* of the extreme Right; the presence of notorious fascists in the very ranks of the RIN; the recent transformation of the order of Jacques-Cartier into two other secret societies with clearly fascist tendencies; the victory of the National Union and the "Duplessist renaissance"; finally, the plea for a one-party system made by the mayor of Montreal, Jean Drapeau, shortly before the last municipal elections. Jean Drapeau and Daniel Johnson (together with Pierre Laporte) are, in my opinion, the most cunning of the leaders of the Right. Jean Drapeau is perhaps the one who enjoys the broadest financial support at present. Will he someday become our Fuhrer?

The present situation is somewhat reminiscent of the one that enabled Houde and Duplessis to become the puppet rulers of Quebec immediately after the second world war.

One thing is certain: agitation on the Right has increased in intensity over the last two years. And this agitation clearly shows that the established Order is now *afraid*. It is not yet in panic, but that is not far off.

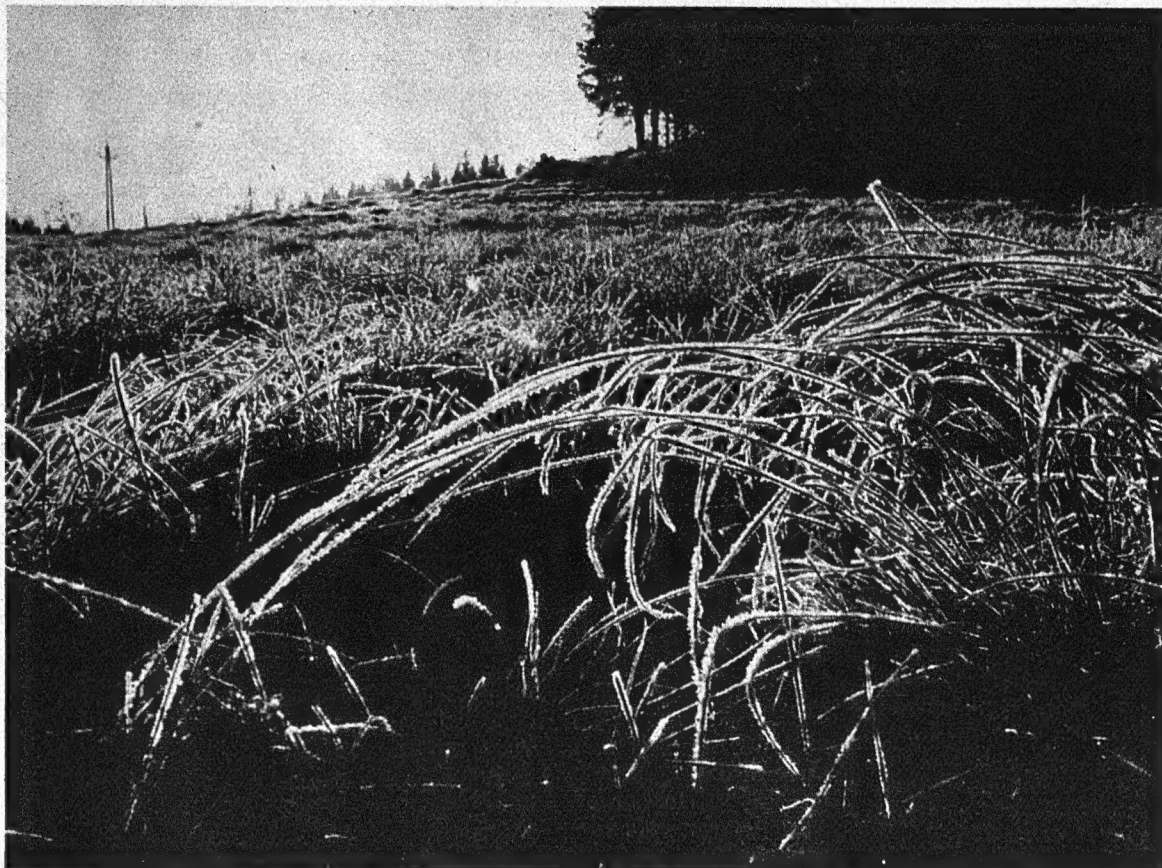


photo by Josef Belicek

POETRY

Memory Bound

When my memories
Cease to flow
As rivers to the sea
Then I have
Forgotten life
And shall live no more
— Memory Bound

When willows bend
Swaying with the wind
And I feel not
The gentle breeze
Then I have
Forgotten to feel
And live no more
— Memory Bound

When laughter is empty
And my tears
Flow no more
And hurt refuses
To be remembered
Then I have forgotten
How to love
And live no more
— Memory Bound

Norma Innes

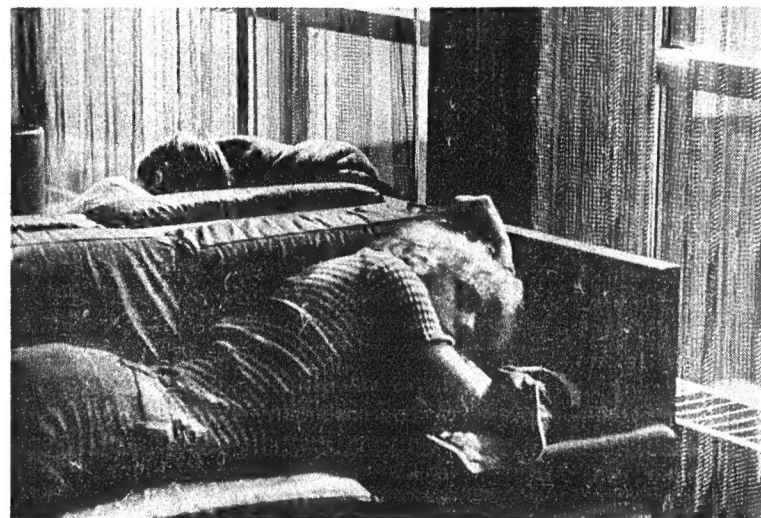
Septembers Life and Death

How much we miss in nature's hold
When September brings us beauty
I feel its life and death unfold
The earth being one colourful sea
As a leaf falls it enters my heart
For now it is at last alone
Like waves, to quietly part
Reaching for places unknown
For each leaf, a tear I shed
Knowing it will not be long
Before trees are naked and dead
And September has completed her song
Great beauty, until you return
Your colours with me shall burn.

Norma Innes

My life is hindered
within the shackles
of a self-chained mind
Strangling emotions,
Seeking freedom.
Yes, self-chained,
As I fear them so.
One day a link
Finally will be broken
And then another
And another
Freeing me from
My fearful bonds.

Norma Innes



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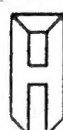
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SUPPLEMENT 2

On the high, soaring wings of an eagle
I rested my thoughts, allowing my eyes
To look upon, a poor, mislead seagull
Winging its way after us, with pained cries
While toward eternity we swiftly flew
daring to leave the breathless gull behind
Knowing so well that not even a few
have reached our great height without losing mind
And body to the power of our grace
(which they in their smallness must not care for
because they are never willing to lace
themselves up with us as we freely soar
through the clouds, round the imaginary bend
Toward our ultimate existence: OUR END!)

Julie Tupper

you closed your eyes
as you moved
them past
mine
and got them out of the way

Nella Kowalow

Procrastination

"My dear," I said.
"Yes," she said.
"My dear," I said.
"Yes," she said.
"My dear," I said.
"Yes," she said.

So we
played that game all night
'til finally
she said, "NO!"

Wouter Broersma

Rosalie River

Sweet river
you flow so gently
Quietly
With a soft song
Tumbling, rolling
Down your mountainous path
Rich with life
Perfection in peace
Alone
But not lonely
Silent
Yet you speak well
To knowing hearts
That wish to listen
Travelling your crooked path
Nearer to the sea
So much life exists
Within your narrow body
Your shallow bed
At least you are free
Greeting that great world
Calling to the sea
Where you can stretch forever
To far off shores
Sail well, Rosalie River

Norma Innes

i
love
you
and everything
is
beautiful
in its own way

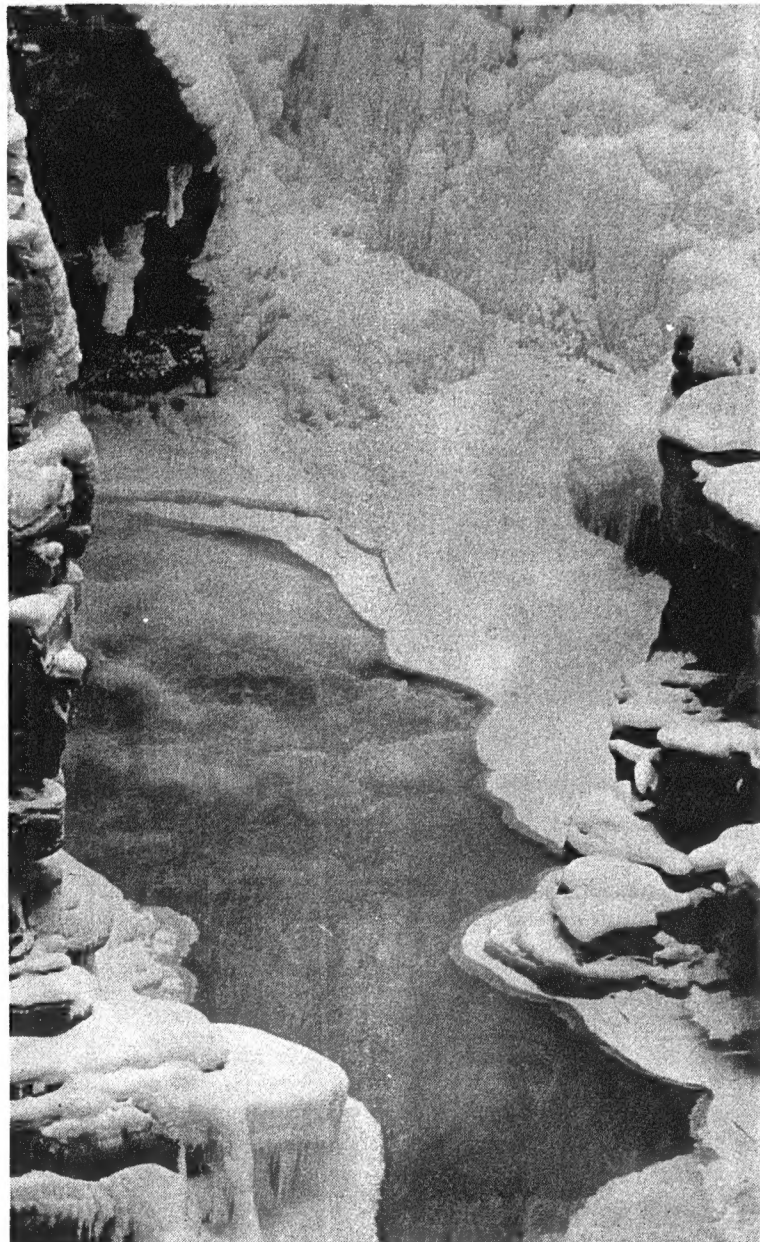
i
love
you
and everything
is
beautiful?


Norma Innes

Drowned

I think I have finally blocked
All thoughts of you
from my mind,
And then I discover
a slow leak
around the edges.

Barb Morton





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READING AND STUDY COURSE

READING AND STUDY COURSES

The Students' Union is sponsoring a thirteen week "Reading and Study Course" which will start in Mid-November. The course fee will be about \$26.00. The purpose is to improve reading, studying, writing, listening and note taking. Openings are limited! Hand pre-registration forms to the secretary on the 2nd floor S.U.B. by Oct. 19th. For further information, phone Bruce Macpherson at 475-8536, 7-9 pm, or Dave Biltek at 432-4241, office hours.

PRE-REGISTRATION FORM

(please print)

Name.....

Address.....

Times Available.....

OFFENCE

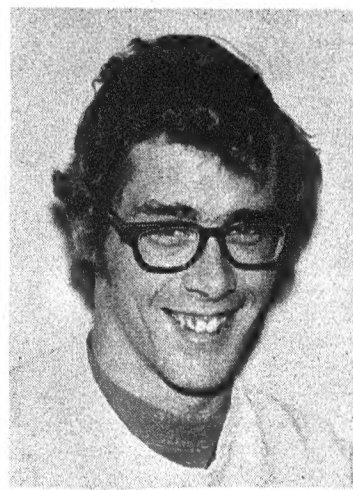
ALEX STOSKY-6', 190 lbs. Age 22. Looking at the above statistics, it appears that Alex is very small compared to most offensive tackles, but he's held down that position ever since he graduated from Austin O'Brien High four years ago. Alex was really moving them out of the middle Saturday, enabling fullback Bob McGregor to make several sizeable gains.



Player of the week

...as chosen by

the
Golden Bears



DEFENCE

PETER SMITH-5'11", 156 lbs. Age 21. Pete, a fourth-year member of the Golden Bears, displayed his excellent contain-and-tackle ability in last weekend's loss to Calgary. It seemed whenever the Dinnies ran a sweep to his side, Pete was there to force the play inside and be in on the tackle. He's in an after-degree program in Education.

Field Hockey...out of b'ball-v'ball syndrome

Feel it! A stiff wind chilling the bones, the soft turf yielding to a harsh shuffle of cleats, and the crack of a flurry of sticks scrambling for a white ball.

These happenings are

synonymous with two things: autumn and women's intervarsity field hockey. Though it's been only three years since field hockey has been introduced to the intervarsity sports scheme, it is rapidly

gaining national prominence and interest.

The game basically involves eleven players armed with sticks, flat on one side rounded on the other, with ball control being limited to the flat side. The main motive of a team is through the skill of offensive tactics, to break the defense of the opposing team and place a ball within an area marked by the limits of a goal. Like any

other game, particularly ice hockey and soccer, the excitement of the game is derived from the various offensive attacks and defensive maneuvers the teams employ. Played on a field 100 yards long by 60 wide, field hockey is a game of mobility dependent on the players' ability to sprint on a breakaway as well as to endure an entire game of sustained action.

Possessing a great fan potential as is evident in England, Australia and India, field hockey is becoming popular in Canada, and particularly Alberta where the current Canadian champions reside. This upsurge in a sport which was relatively unknown only a few years ago is largely due to the persistent efforts of Miss Sue Neill, president of the Alberta Women's Field Hockey Association, and third year coach of the Panda field hockey team. Thanks to Miss Neill women's intervarsity sports are no longer dominated by the basketball-volleyball syndrome, with field hockey offering a refreshing alternative to women's athletics.

The season is in full swing with the Pandas playing last weekend at the University of Calgary Invitational and returning with valuable experience. Considered as serious contenders for the WCIAA tournament at the University of British Columbia on October 15, the Pandas have five veterans returning: Leola Palfreyman, Mary Ann Wasylunchuk, Marg G Ferguson, Connie Saunders, Pat Murray and Cheryl Thatcher rounding out the group with experience from Queen's University. The team is balanced with a promising crop of rookies: Linda Remeika, Marnie Harrison, Wendy Price, Ester Allman, Susie Seaborn, Linden Van Alstine and Deb Crawford.

The Pandas are in Vancouver as competition began today in the WCIAA playdowns.

X-COUNTRY

Last weekend the cross-country Golden Bears, led by Bill McBlain in a time of 29:06, ran to their first team victory of the season in the South Calgary YMCA Six Mile Road Race.

Brian Gavriloff, who placed 17th in the event, proceeded afterwards to successfully defend the Novice Men's two mile title he won last year, completing the course in 10:37. This weekend the Bears and Pandas travel to Calgary for the Alberta Cross-Country Championships.

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NOTICE

The last date for payment of fees is October 15. If a student is paying in two instalments, the last date for the payment of the first instalment is October 15; the second instalment January 15.

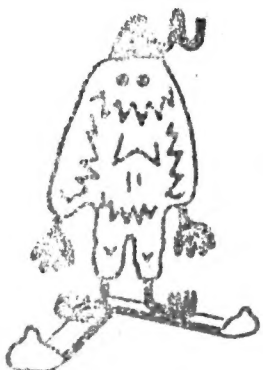
A penalty of \$5 will be charged on any payment made or post-marked after those dates. If payment has not been made by October 31 for first term fees and January 31 for second term fees, registration will be subject to cancellation and the student to exclusion from classes.

If fees are to be paid from some form of student assistance, please refer to your calendar for advice to avoid late payment penalty.

Students in the faculty of graduate studies are reminded that their fees are to be paid by the date indicated on the fee assessment advice form.

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Petrone scoring leader

Familiar faces are forming at the top of most individual statistics of the Western Canada Intercollegiate Football League.

Joe Petrone, last year's scoring champion with the Calgary Dinosaurs is back at it again this season for the Alberta Golden Bears. The quarterback place-kicker has 50 points in five games this year on one touchdown, eight field goals sixteen converts, and four singles and has surpassed last year's season total of 47 points with the season just past the half-way point.



ACTIVITIES

Due to Thanksgiving it was a quiet weekend in men's intramural activities, but 'Player of the Week' in flag football goes on as usual. This week's star is Bill Ward of Pharmacy 'A', who hauled in two touchdown passes and scored a single in leading his team to a 21-20 squeaker over Zeta Psi 'A'.

The deadline for one of the most popular activities on the intramural list, hockey, is Tuesday, Oct. 19 at 1 p.m. This is for Division I only. The arena will hopefully be ready to allow teams to have a few practices before the season starts. Mes Wontgomery figures St. Joe's 'A' and Law 'A' will end up battling for top honors.

The cycle-drag goes Saturday, Oct. 16 at 2 p.m. at the Bonnie Doon track. Dentistry has won the event for the last two years, but will probably be dethroned this year.

Co-recreational badminton will start Wednesday, Oct. 20 at 7:30 p.m. in the dance gym of the Phys. Ed. building. Those who have signed up should check the draw across the hall from the intramural office.

Flanker Henry Lodewyks of the defending national champion Manitoba Bisons is well back in second place with 24 points on four touchdowns while Bison placekicker Walt McKee is third with 20 points.

Bison WCIAA all-star running back Dennis Hrycaiko has taken over the rushing lead with 340 yards on 67 carries and a 5.7 average. Alberta's Bob McGregor was second with 274 yards on 54 tries, but that total does not include McGregor's yardage against the Dinosaurs last weekend. Saskatchewan Huskies' rookie Larry Remmen is third on the ground with 227 yards on 41 carries.

Alberta veteran Don Tallas, injured two weeks ago in the Bears' 21-18 win over the Huskies, leads the passing category with 397 yards on 26 completions in 46 attempts and a .565 average. Once again, Tallas' totals against Calgary are not included.

Jim Tarves of the winless UBC Thunderbirds is the throwiest pivot in the league. Tarves has

completed 27 of 58 passes for 350 yards and a .465 average.

Gary Weisbrot of the Bears is the top receiver with 14 catches and 234 yards in four games, while teammate Mel Smith has caught 11 aerials.

Manitoba's Gil Bramwell has four interceptions in four games.

Mike Harrington of the Huskies has returned 21 punts for 241 yards and an 11.4 average, while UBC's Ron Uyeyama has run back nine kickoffs for a 20.9 yard return average.

In football action this weekend, the Golden Bears go after win number five in six starts as they take on Al Ledingham's Huskies, who the Bears edged 21-18 at home, in Saskatoon tomorrow. Bears are currently 4-1, while the Huskies are tied with the Calgary Dinosaurs in third place with a 2-2 record.

Bob Wanzel's baby Bears are also on the road this weekend, travelling to Brandon for a rematch with the Bobcats, who they defeated 17-8 here last week.

Golden Bear hockey

Golden Bear hockey returns to campus for another season next week.

Coach Clare Drake has announced that his pucksters will play their annual Green and Gold intrasquad game on Wednesday night at Varsity Arena, to be followed by a home-and-home exhibition series against the Calgary Dinosaurs. Friday night the Bears will meet the Dinnies in the Cowtown, while local fans will have their first opportunity to see the Bears in action on Sunday, Oct. 24 at Varsity Rink.

The progress of the pre-season tryout camp has been severely restricted by a series of complications in the installation of a new icemaking plant at Varsity Arena which has left the club in the unfortunate position of having no local ice to skate on. However coach Drake has been able to obtain ice time at the

Edmonton Gardens this week and has been conducting nightly workouts. Practice sessions will continue this weekend as well. With still over 70 hopefuls in camp a number of cuts remain to be made before Wednesday night's intrasquad contest.

Over a dozen members of last season's Varsity team have returned to attend workouts, but many are being hard-pressed by what is no doubt one of the most highly talented and experienced crop of rookies in Golden Bear history. It is highly conceivable that some of last year's regulars may be relegated to skating for the Junior Bearcats this season or watching the games from the stands.

The Green and Gold game and exhibition series against the Dinnies should go a long way towards deciding the issue.



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Meeting # 1

SUB THEATRE



ski club

Tuesday, Oct. 19, 8 P.M.

Memberships are also available

at the ski club booth

Oct. 18, 20, 21, & 22

Main floor SUB

• memberships available

• club information

• memberships available

• club information

• fashion show

• two ski films

For further information drop

for further information drop around Room 248, SUB or leave a note or phone 432-4093

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SHAKER # 1

Sat., Oct. 23, 8 p.m.-1 a.m.

Silver Slipper Saloon

[exhibition grounds]

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• dancing — featuring

"The Great Canadian River Race"

• refreshments, snacks

I.D. must be presented

Waffle is a myth destroyer

"The Waffle movement in the N.D.P. does not see the University as a major catalyst of social change".

With this statement U of A Political Science professor Tom Pocklington opened a meeting of the Waffle Caucus. From 60 to 70 people turned out to hear

Pocklington and Tom Carmichael, also from the U of A Political Science department discuss "Nationalism and the University".

The Waffle does however, see the University as a desirable centre of inquiry. In terms of the question of Canadianization of the university, the Waffle sees changes in four possible areas.

These are subject matter, method of presentation, the personnel, and the goals.

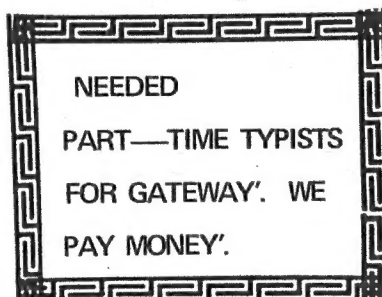
Both Pocklington and Carmichael agreed that the "so-called" "Canadianization of

the Universities" has devoted too much time and effort to the question of Canadian vs

American professors and not enough to the question of goals. What is being studied and for what purpose is it being studied? The speakers felt that academics should be dealing more with the questions of political, economic, and social power in Canada and less with the proliferation of the myths of liberalism in Western Society.

In the ensuing discussion people discussed the problems of

having American professors in Canadian universities and what could be done. The hopelessness of attacking these sorts of problems from the university gradually became clear however. A general consensus was reached that it was necessary to approach the problems of the university from the vehicle of a political party. This would mean the N.D.P. and the Waffle Caucus, who would work in the building of an Independent Socialist Canada.



Continued from page 5

to arouse the most dormant human conscience to anger and indignation. He presented the history of the struggles of the Indian peoples and an up-to-date analysis and appraisal of the situation on the Kehewin Reserve.

The failure of the federal government to live up to its treaty agreements her documented in terms clear to the most obtuse bureaucrat and naive student. In the cumbersome logic and language of the government bureaucracy he made a thorough argument for the Indian position.

Not content to point out injustices, he indicated his alternatives and hopes. He only wanted Indians "to have control over the decisions affecting their lives" in order to "assume a meaningful role in Canadian society."

Certainly, these are basic prerequisites to citizens of a

society that looks upon itself as democratic and progressive.

Thus, in the comfortable atmosphere of SUB theatre students learned about the problems of OTHERS and how THEY are dealing with them. Perhaps the basis of a good term paper was to be had. Moreover, through their participatory presence the students indicated proof of concern and absolved themselves of any guilt or anxiety. Isn't that enough?

Maybe one can add a collect call to Ottawa as Harold suggested, but only if the number is readily available. In addition filling out a Students' Union form letter is no hassle. But only if time can be found. Less than one hundred people found the time or the money for the poorly publicized Benefit.

The distance between Indians and university students is not bridged by empathetic humanism, liberal concern, or token participation. Sustained action, money and work in

direct support of the Indian cause are necessary. Unless the students can make a more significant long term commitment to support the Indian cause, they have no worthwhile contribution. Students should forcefully remind their Council to back up their position paper with money and action.

Finally, students should form a constant opposition to the forces that oppress the Indian people. Those happen to be the same forces that have isolated them from the Indian experience of brotherhood and justice. Moreover, they are institutionalized to perpetuate immunity and inertia, allowing suffering and injustices to remain unresolved contradiction within this society. These institutions include the university. The lack of active concern and support following Tuesday's meeting was no accident. It was built in.

Foreign students are helped to adjust

Three hundred to four hundred foreign students come to the U of A for the first time each year. For them it can be a terribly lonely place. Fortunately for their sake there is an organization on campus that tries to conquer the fears of these new arrivals by welcoming and aiding them during their first tough days in Canada. The organization is the International Student Committee.

The I.S.C. is a joint effort of the Graduate Student's Association, the Student's Union, and the Foreign Student Office. The purpose of the group is to help foreign students gain a realistic view of Canada, through the eyes of one who feels at home.

The committee which operates on \$2,000, sends brochure to all foreign students, greets them at the airport and finds accommodation for them in residence at the 'Y'. The brochure gives the student information on visas, necessary expenses at the U of A, housing, travel, climate and clothing, health and counselling, and extra-curricular activities. A voucher for Yellow Cab service from the International Airport to Edmonton is in the brochure as well. The accommodation

provided is only temporary and the student must find permanent residence for himself. If English is not the student's first language, then he is directed to the English Language Service for comprehension testing, counselling or assistance.

During the academic year, the I.S.C. arranges social events to help acquaint the foreign student with Canada and Canadians. The committee arranges tours, education programs, discussions, and parties. But these are not "one-shot" efforts. There are follow-ups in the form of more gatherings and further discussions. The purpose of these activities is not only to acquaint foreign students with each other but to bring them into contact with Canadians.

There are about 1,000 foreign students from 65 countries enrolled at the U of A. Approximately 75% are graduate students and many of these are here on scholarships given by the Canadian International Development Agency. The greatest number of foreign students come from Hong Kong, Great Britain and the United States. Foreign students have come here to communicate and learn from us. We too can learn from them.

ELECTION AND REFERENDUM NOTICE

for: Board of Governors
Education Rep on Students' Council
Science Rep on Students' Council

Nomination forms are available at the receptionist's desk, 2nd Floor, SUB and at the Education Society Office, Room B-69, Education Building.

Closing date for nominations is 5:00 p.m., Friday, October 15, 1971.

Referendum on
— 2nd Term Reading Week
— Trimester System

Rally
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Election & Referendum to be held Friday, October 22, 1971.

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